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test the correctness of Eusebius' statements. A hypothesis which must be supported by such assumptions can hardly be regarded as tenable.—ORELLO CONE.

*Die Kirche Jerusalems vom Jahre 70-130.* Von Dr. A. Schlatter. (= "Beiträge zur Förderung christlicher Theologie," II, 3a.) (Gütersloh: C. Bertelsmann; pp. 98; M. 1.60.) This pamphlet makes a satisfactory contribution to the history of the apostolic age, in that it brings together in a series of brief essays nearly, if not quite, all the material at one's disposal concerning the church at Jerusalem from the time of Titus to that of Bar Cochbar. The author makes clear the existence, during these years, of Christians outside of Jerusalem, as at Capernaum and other Galilean cities, and discusses critically the evidence bearing upon Symeon, the son of Klopas, bishop of Jerusalem, according to Hegesippus. Other chapters deal with Jude, Mattathias of Jerusalem, John of Jerusalem, Ariston of Pella. As important as any is his treatment of the canon of the Jewish Christian church. It is impossible to discuss this matter as fully as it deserves, but the following positions of the author deserve attention: The Palestinian church used freely the contemporaneous Jewish literature; the gospels were the standard of doctrine, especially Matthew and Luke; other evangelical literature was used, notably the Gospel according to the Hebrews. Because of the evidence adduced to support these views the pamphlet deserves careful consideration. — *La Pensée de Jésus sur le Royaume de Dieu*, d'après les évangiles synoptiques, avec un appendice sur la question du "Fils de l'homme." Par Frédéric Krop. (Paris: Librairie Fischbacher, Société anonyme, 1897; pp. 146; fr. 3.) Taken altogether, this volume is the most satisfactory summary of discussion upon the important theme of which it treats that has appeared within the last few years. It is marked by broad scholarship and sanity in judgment. And this can be said wholly irrespective of the question whether or not one can agree with each one of the positions taken by the author.—SHAILER MATHEWS.

*Saint Jean Chrysostome (Antioche).* Par l'Abbé G. Marchal. (Paris: Poussielgue, 1898; pp. viii + 232; fr. 2.50.) This account of the Antiochian period of Chrysostom's life aims to verify the well-known facts by reproducing the environment. It succeeds in this admirably, thanks to a charming style, added to no mean scholarship. It is manifestly written from the sources, and is more free from historical errors than from typographical ones.—ERNEST C. RICHARDSON.